

# The SWORD of the LORD

And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennia. Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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## Quotations on The Holy Spirit

What Such Men As R. A. Torrey, D. L. Moody, Charles G. Finney, L. R. Scarborough, Chas. H. Spurgeon, and J. B. Gambrell Said About the Baptism of the Holy Ghost, or Praying for the Holy Spirit.

Dr. R. A. Torrey

"The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not."

"A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit."

"The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. In regeneration there is an impartation of life, and the one who receives it is saved; in the baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service."

"Baptized with the Holy Spirit" "Filled with the Holy Spirit," "The Holy Ghost fell on them," "The gift of the Holy Ghost was poured out," "Received the Holy Ghost," "The Holy Ghost came on them," "Gifts of the Holy Ghost," "I send the promise of My Father upon you," "Endued with power from on high," are used in the New Testament to describe one and the same experience." — (What the Bible Teaches, by R. A. Torrey).

"9. The ninth reason for constant, persistent, sleepless, overcoming prayer, is that prayer is the method that God Himself has appointed for our obtaining the Holy Spirit."

"Doubtless many have received the Holy Spirit the moment of their (Continued on page three)

## The Dance, the Mother of Lust

The modern dance, I say, is the child of the brothel sister of drunkenness, lewdness, and divorce, the mother of lust—a road to hell. It is the mother of lust. What is the attraction of the modern dance? Somebody says, "The reason I dance is for the music." You are a liar, and you know it! You say, "I dance for exercise." You are a liar, and you know it! "Well, I just dance for the company." That is not true either. What is the trouble then? Why do men dance? Because of the inflammation of the sex passion! That is exactly why men dance. Why do women dance? For the same reason. That is the reason people dance.

Some man says to me, "Brother Rice" (somebody tells me this sometimes), "I am living a clean life, and there is no temptation in the dance to me at all." No sensible man will believe that. God made men alike, with certain natural desires. God made woman a certain way and did so on purpose. Sex functions are holy functions, holy and blessed, and they ought to be so regarded. They ought not to be perverted, misused, prostituted. The natural attraction of husband and wife for each other is blessed of God. It makes marriage sweet and home a haven. It ought to be revered, controlled. This natural attraction ought not to be perverted, inflamed, and made to burn toward every lewd person near. But that is what the dance does. To inflame the passion of sex is a sin against God. It leads to every kind of crime on earth.

Now, a man says to me who gets out here and dances, "All I am thinking about is just the exercise, the music, the entertainment, etc." But you get out and dance with one girl, your arm around her, her leg between your legs, she with not much clothes on, drawn close up against each other, and you dance with her and then somebody (Continued on page four)

## Praying for Healing

By EVANGELIST JOHN R. RICE

"13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

— James 5:13-16

How many times our Saviour, in His brief earthly ministry, heard the cry of the sick for healing! And how willingly the Saviour answered their prayers, and healed the sick.

The leper said, "Lord, if thou wilt, thou canst make me clean." (Matthew 8:2).

The Centurion at Capernaum said, "Lord, my servant lieth at home sick of the palsy, grievously tormented." (Matt. 8:6).

A certain ruler worshipped Jesus saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live" (Matthew 9:18).

A woman diseased with an issue of blood twelve years came behind Jesus, touched the hem of His garment, and yet there was a prayer in her timid heart. (Matthew 9:20).

Two blind men followed Jesus, crying and saying, "Thou son of David, have mercy on us" (Matthew 9:27).

The Syrophenician woman, "a woman of Canaan" cried to Jesus saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." (Matthew 15:22).

When Jesus came down from the mount of transfiguration, there came a certain man, kneeling down to Him and saying, "Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him unto thy disciples, and they could not cure him" (Matthew 17:15, 16).

As Jesus departed from Jericho once, two blind men sitting by the wayside, heard that Jesus passed by, and cried out, saying, "Have mercy on us, O Lord, thou son of David" (Matthew 20:30).

All these and many other cases recorded in the gospels were prayers for healing; and Jesus answered these, every one! On a number of occasions, multitudes brought their sick people to Jesus for Him to heal. If the personal ministry of Jesus shows anything about His tender heart, then He loves to heal the sick. He is glad to hear prayers for healing.

### I. Sickness Is a Proper Subject of Prayer

In James 5:13 we are given the plain instruction, "Is any among you afflicted? let him pray." Or the Revised Version puts it, "Is any among you suffering? let him pray." So people are to pray for themselves when they suffer. And then verse 14 continues, "Is any sick among you? let him call for the elders of the church; and let them pray over him... and the prayer of faith shall save the sick, and the Lord shall raise him up." Clearly, sickness should be an occasion for prayer. We are commanded to pray when we suffer ourselves, and the elders of the church are to be called officially, too, to pray for the sick. Then in James 5:16 we are told, "Confess your faults one to another, and pray one for another, that ye may be healed." Though the sick may pray for themselves, it is proper also for the elders of the church to pray, and individual Christians are to confess their sins one to the other and to pray one for the other,

in order that they may be healed.

If there were no particular and specific command, like this, to pray for the healing of the sick, yet many other passages of Scripture authorize us to pray for anything we want or need. For instance, in Mark 11:24 Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them; and ye shall have them." That "what things soever" would certainly include the healing of our sick bodies. And again in John 14:14 Jesus promised, "If ye shall ask any thing in my name, I will do it." That word *anything* certainly would cover healing of the body. And Philipians 4:6 commands us: "...in every thing by prayer... let your requests be made known unto God." If there were not a single specific promise in the Bible which mentioned healing of the sick in answer to prayer, yet any believing Christian would have a right to call on his Heavenly Father for healing in the light of these general promises clearly meant to cover every need of a Christian.

Besides, sickness is evidently the attack of Satan. Job's sickness was brought on by the direct attack of Satan (Job 2:4-7). Jesus healed one woman, whom, He said, "Satan hath bound, lo, these eighteen

years" (Luke 13:16). And then of Paul's thorn in the flesh, we are told it was a "messenger of Satan" (II Cor. 12:7). Sickness and disease come from Satan. God permits them as He permits sin and permits certain results of sin. And often God overrules sickness to His own glory. But generally, it is proper to say that sickness is from Satan.

And thus, may not God's own children call on their Heavenly Father to help them in the attack of Satan on their bodies? Surely the very nature of sickness means that we ought to pray about it and have a perfect right to pray about the healing of our bodies.

And even better is the sweet thought that God is our Heavenly Father. He has an infinite compassion for us. As Jesus Himself went about doing good and was moved with compassion by the sickness and the sorrows of the people, so He has compassion upon us now, and our dear Heavenly Father has loving compassion upon His children. "Like as a father pitieth His children, so the Lord pitieth them that fear Him" (Psalm 103:13). If there were not a line in the Bible upon which to base our hope except this: that God is our Heavenly

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## RATS IN THE BREWERY VATS

By REVEREND SAM MORRIS

It is next to impossible to keep rats out of a brewery. They are foolishly fond of fermenting malt. They can smell a vat of fermenting malt farther than a buzzard can smell a dead carcass. They swarm around breweries in droves. Beer makers poison and kill them but they keep coming. They will climb poles, posts, light wires, ladders or do anything to get into the brewery vats.

In preprohibition days the brewers kept paddles hanging by the vats. Rats in climbing up on the vats to get to the fermenting malt would frequently get over balanced and fall in. They would sink to the bottom and drown. After two or three days they would swell and come to the top and float around with the foam. The paddles were kept hanging by the vats for the purpose of scooping them out. One vat in Pennsylvania was found to have 69 dead rats in it.

In the files of *The National Voice* is a letter from a reader who declares:

"I was once a handy man in a brewery in Southeastern Iowa. All the water used in manufacturing the beer was from an overflow pool in the pasture used alike by horses, cows and hogs. To my amazement, on the first day I discovered the malt to be full of maggots. I asked the boss what to do. He said, 'Never mind that. Just scoop it up—that won't hurt anything.' I had to repair empty kegs. The kegs were filled and refilled many times. In between times they were thrown out among the weeds along the side of the brewery. Mice, snakes and toads in various stages of decomposition would be found in those kegs. Finally, we

were told to clean out the storage vat. Descending down into the bottom of the vat we found ourselves wading around in a loblolly of hair, bones, and other rat and beer refuse."

Present day brewery leaders and beer distributors say: "Yeah but that was in the preprohibition days. It's different now."

Is that so?

Some five years ago, three years after repeal, a man by the name of Howard Strange sued the E. W. Cook Brewing Company of Evansville, Indiana, for \$5,000.00 alleging that he bought and drank a bottle of their beer in which was a dead mouse and that it ruined his health.

That wasn't ancient history.

That wasn't bootleg or preprohibition beer.

A similar suit was filed in Cincinnati, Ohio, on January 5, 1937, against a brewery and cafe there. The man who filed that suit was named Carl Dehart. That was three years after repeal, relegalized beer came back.

Here is another case. In Cambridge, Ohio, February 8, 1940, a suit was filed in the common pleas court against an Ohio brewery by a man who he alleged that he bought a bottle of their beer, drank part of it and was poisoned by a dead mouse that was in it.

That wasn't bootleg or preprohibition beer.

Here is another case for you. In Oklahoma City, on April 9, 1941—that lacks a lot of being ancient history doesn't it?—a case was settled in Federal District Court. Federal Judge Edgar S. Vaughn directed a federal district jury to

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## If I Should Die Tonight

If I should die tonight,  
My friends would look upon my quiet face  
Before they laid it in its resting place,  
And deem that death had left it almost fair;  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress,  
Poor hands, so empty and so cold tonight!

If I should die tonight,  
My friend would call to mind with loving thought,  
Some kindly deeds the icy hands had wrought  
Some gentle word the frozen lips had said;  
Errands on which the willing feet had sped;  
The memory of my selfishness and pride,  
My hasty words would all be put aside,  
And so I should be loved and mourned tonight.

If I should die tonight  
E'en hearts estranged would turn once more to me,  
Recalling other days remorsefully.  
The eyes that chill me with averted glance  
Would look upon me as of yore, perchance,  
And soften in the old familiar way.  
For who could war with dumb unconscious clay?  
So I might rest forgiven of all tonight.

Oh, friends, I pray tonight,  
Keep not your kisses for my dead cold brow  
The way is lonely, let me feel them now.  
Think gently of me; I am travel-worn;  
My faltering feet are pierced with many a thorn.  
Forgive, oh, hearts estranged, forgive, I plead!  
When dreamless rest is mine I shall not need  
The tenderness for which I long tonight.

Ascribed to Rev. A. J. Ryan, 1862; also to Alice Cary, Ben King, and others.



## PRAYING FOR HEALING

(Continued from page one)

ly Father and we are His dear children, redeemed at infinite cost, then surely that alone would give us a right to look up in His face and tell Him of our woes and ask Him for help in our sufferings and sicknesses. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matthew 7:11). The relief from pain, the healing of disease, the strength for our daily tasks—surely in many, many cases, at least, these are good things for which we have a right to ask our Heavenly Father. A father's love and compassion is enough to guarantee that He is concerned about our sickness. Sickness is a proper subject for prayer.

Christians ought to pray alone when they are sick. Or Christians ought to call for their pastors or for church officials to pray. It is perfectly legitimate to have prayer in public services, just so it is sincere prayer, God-honoring prayer, and not a racket and not connected with false doctrine. And Christians ought to pray privately one for another, confessing their faults one to another. Sickness is a proper subject for prayer.

Years ago I was troubled with tonsillitis. Every winter I had a wretched time with sore throat and fever. One can feel so much like dying with tonsillitis, and not be very sick! The family doctor insisted that I should have my tonsils removed, and at last, reluctantly, I consented. A certain day was set for the operation. That morning in my devotional reading I read II Chronicles 16. How startled I was to read in verses 12 and 13, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." I was not ready to 'sleep with my fathers' so decided I should seek God first, before the physicians.

Immediately I told my wife that I had sinned in settling any matter about my health without a season of prayer. I postponed the tonsillectomy, I went to the Lord in earnest prayer for my throat. Soon thereafter I had occasion to talk to a doctor who was an earnest Christian. He said to me that if I would take his counsel, I would never need to have my tonsils removed. He gave me a diet list; I left off fried foods, fats and sweets and began to use more fruit juices and eat more green vegetables, and I have never had tonsillitis from that day to this!

How often we commit the sin of Asa who "in his disease he sought not to the Lord, but to the physicians." That does not mean that Asa sinned in having physicians. It means that he sinned in not looking first to the Lord, and in trusting men instead of God. The Bible never indicates that it is wrong, under certain circumstances, to use doctors and medicine; but always, we may be sure, it grieves God when His children think first about human help and human remedies. The very first thing anybody ought to do about sickness is to pray!

In Dallas, Texas, once in a church prayer meeting, we had many testimonies of remarkable answers to prayer for healing of the body. Some had been healed after spending hundreds of dollars on hospital bills and doctor bills and after long weeks of suffering. Some had been healed who had been given up by good doctors to die. The testimonies were blessed.

### THE SWORD OF THE LORD

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At the close of the testimony meeting a dear old Christian lady rose and said, "Brother Rice, if the time ever comes when I am sick and the doctors can't help me, and when medicine doesn't do any good, I'm going to call on you and this church to pray for me!" How like the rest of us that is—we call on God when other things have failed. How glad He would be if we called on Him first; and then, as He directed, we could use medicine and doctors as He led, and give God the glory when He healed. Or if He gave faith for healing without doctors and medicine, we could take the blessing He gave and thank Him for it. Christians ought to look first to God in every trouble and in every need. And so when Christians are sick they should pray, and others should pray for them.

No doubt there are many, many Christians who are sick who ought to be well, and would be if they came in Jesus' name to God in prayer according to the Scriptural plan. It is not *always* God's will to heal the sick, we know; but *usually* it is His blessed will, and certainly always we should pray. In those cases where it is not God's will to heal the sick, He will make His will known to humble and surrendered hearts. Meantime, whenever we are sick, let us pray.

### II. Prayer for the Sick Is Proper During This Age

Some pestiferous, ultra-smart Bible teachers go about chopping up the Bible, making new dispensations at will, and dividing them up between Israel and the church! They sometimes say, "Physical blessings were for Israel, and spiritual blessings are for the church," although the Bible never says anything of the kind. Some notes in the Scofield Reference Bible lean too much toward this ultra-dispensational teaching. Dr. R. A. Torrey, in his book on Divine Healing says,

"It is said by some that the Epistle of James was written to Jewish believers, and therefore it does not apply to Gentile believers. But God in His Word very definitely tells us that what applies to Jewish believers applies to Gentile believers, that 'in Christ Jesus' there can be neither Jew nor Greek' (Gal. 3:28). This splitting up of the New Testament and giving one part to Gentile Christians and another part to Jewish Christians, has absolutely no warrant in the Word of God, in fact is against its plain teaching. There are some who would take away from us Gentiles pretty much all of the New Testament except the latter Epistles of Paul, but they are riding a hobby for which there is no warrant whatever in the Bible itself. They are not 'rightly dividing the Word,' they are mutilating the Word, and stealing from the greater part of God's children what really belongs to them." These ultra-dispensationalists say that the book of James was primarily to Jewish believers and not to Gentile Christians. Even the Scofield Reference Bible has a sub-head before Hebrews, James, I and II Peter and Jude calling them "The Jewish-Christian Epistles," as if they were essentially different from the rest of the New Testament. But this is not true. It is true that James addressed his epistle "to the twelve tribes which are scattered abroad." But that was when the only Christians there were were Jewish Christians. James was probably the first epistle written in the New Testament, and was written to all those who were Christians. But it is also true that the book of Galatians was addressed "unto the churches of Galatia," and that Romans was addressed "to all that be at Rome." And no one doubts that they are messages for us, the spiritual successors of the Christians in that day.

But fortunately we do not have to guess as to who the Holy Spirit meant to address in these writings. Notice in James 5:14 that it is *elders* who are to be called on to pray, not a *rabbi*; *elders of the church*, and not *rulers of the synagogue*. This is a message to Christians in churches, and not to Jews in synagogues. And notice particularly in James 5:3 "Ye have heaped treasure together for the last days." James, chapter 5, is fitting for the last days. And verse 7 says, "Be patient therefore,

brethren, unto the coming of the Lord." This epistle of James, and the last chapter particularly, is fitted for the days just preceding the Lord's return. Again in verse 8, we are told, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." And again, verse 9 in this same fifth chapter of James says, "Behold, the judge standeth before the door." So in this chapter at least four times (that is in verses 3, 7, 8, and 9), the last days and the second coming of Christ are mentioned. It could not be clearer than it is that the Lord meant these blessed commands and promises about praying for the healing of the sick, to be claimed in these last days when the coming of the Lord draws nigh, and when the judge stands at the door. Do not let anyone take away from you the book of James—it belongs to Christians of this age.

### III. "The Prayer of Faith Shall Save the Sick"

Let us make sure that we understand God's condition of healing. He says, "the prayer of faith shall save the sick." Dr. R. A. Torrey in his book, *Divine Healing*, calls attention to the fact that it is not attending three days in a certain kind of public service, nor saying over and over to one's self a certain formula; but it is the prayer of faith that saves the sick. In Dr. Torrey's words, "not intense carnal excitement temporarily galvanize him into brief activities, from which there is an appalling reaction, often leaving the poor victim of the religious charlatan worse than ever, and not infrequently sending him to the insane asylum or the cemetery."

For instance, the oil does not heal. The oil mentioned here was not medicine. Dr. W. B. Riley says, "The oil here is the symbol of the Holy Ghost, and is applied as such. It is hardly medicinal, for if God is any sort of a physician, He is not a quack who would prescribe oil for all diseases." In Bible times kings, high priests, and prophets were anointed with oil, setting them apart, or sanctifying them to a special work for God. Leviticus 8:10-12 shows that the tabernacle, the altar, and the vessels and the laver and its base were all anointed, "to sanctify them," and that Aaron was anointed, "to sanctify him." Any man who is to serve God acceptably must serve in the power and anointing of the Holy Spirit, and the oil is a symbol of this Holy Spirit. And every saved person has the Holy Spirit abiding in his body. And every Christian, if he wants healing, should recognize the fact that the Holy Spirit has a right to take charge and use this body, as one dedicated wholly to God. To anoint one with oil for healing would simply mean that the one anointed is dedicated to God and that we trust the Holy Spirit of God to heal the body, if it be God's will. Dr. Torrey says, "The Holy Spirit is the One who does the healing, if it really is Divine healing. In Romans 8:11 we read, 'But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall give life also to your mortal bodies thru His Spirit that dwelleth in you.' Now that refers, as the text itself and the context (vs. 20-23) clearly prove, to the future resurrection of our body by the Holy Spirit, and not to our present healing, but, nevertheless, it shows the quickening, i. e., life-giving, power of the Holy Spirit in our physical bodies."

Now this passage in James says in verse 13, "Is any among you afflicted? let him pray." There is prayer for the sick without anointing with oil. And again in verse 16, "Confess your faults one to another, and pray one for another, that ye may be healed." There is mutual prayer of Christians for one another, without anointing of oil; yet it is prayer for healing. But verse 14 suggests, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." The anointing with oil is proper, under some circumstances; but it is not the oil that heals and the oil is not essential. It is the prayer of faith that saves.

The twelve disciples sometimes anointed the sick with oil. In Mark 6:13 we are told, "And they cast (Continued on page three)

## RATS IN THE BREWERY VATS

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return a verdict for the judgment against Dewie Bettis, Pearson beer tavern operator. Roy Kirk, former Shawnee oil driller was awarded \$17,650 dollars damages because he found a dead rat in a can of beer. Kirk, the plaintiff in his suit against the Pabst Brewing Company, and Dewie Bettis, alleged that he drank some beer that had been poured from a can into a glass and then found the tail of a large wood rat protruding from the can; that it made him ill and that his sense of taste had been shocked permanently.

And don't forget that the Federal Court awarded him \$17,650 damages.

That wasn't preprohibition beer. That is not ancient history. That's not a case of bootleg beer. Here is another case.

On April 2, 1940, the following affidavit was subscribed and sworn to before Elsie Morgan, a notary "I, George M. Johnson, state that within and for Miller County, Arkansas:

I was in Wilton, Little River County, Arkansas, on the night of April 29, 1938, and went to Dan Bentley's cafe. While there I purchased and began to drink a bottle of Stag Beer in which I found the rotten, putrefied carcass of a mouse; that in drinking the Stag Beer I also drank or swallowed part of the rotten, slimy flesh of the putrefied mouse, and which made me desperately sick," etc.

W. Hatson, Constable of Cleveland Township, Little River County, Wilton, Arkansas, also signed an affidavit in which he stated:

"I am certain the beer Mr. Johnson drank was Stag Beer and the rotten matter in it was the flesh of a dead mouse.... the hair and rotten flesh was in the beer.... part of the hair was still on the mouse head but most of the flesh had slipped off the skull.... the skull and teeth were plainly to be seen.... It had a terrible odor and almost made me sick to smell it."

No wonder Thomas F. O'Connor, President of the Michigan Wholesale Beer Distributor's Association in 1937—not in preprohibition days—charged before the Michigan Liquor Control Commission that some beer sold in Michigan was "not fit for consumption even by pigs."

Man alive!

Think about what beer guzzling saps tank up on. Rat soup. Bug juice, Hog wallow. Dead snakes, dead maggots, dead mice, dead rats, rat hair, rat refuse, and filth that is not fit for pigs to drink.

A fellow is certainly hard pressed for something to drink when he drinks that kind of slop. He certainly is anxious to spend his hard earned cash when he will spend it for that.

No wonder it rots the kidneys. No wonder it puts hobnails on the liver. No wonder it gives drinkers high blood pressure. No wonder beer patients can't stand severe shocks. No wonder it causes Bright's Disease. No wonder it causes a drinker's offspring to be epileptic, feeble-minded, idiots, and degenerates. No wonder it bloats the stomach, waters the eye, reddens the nose, stupefies the brain, eats out the lining of the stomach.

No wonder great insurance companies consider an habitual beer drinker as a poor risk!

Of course some "wise guys" seek to answer these facts by saying "The Pure Food and Drug Act would stop the manufacturing of beer if that were true." Is that so? The Pure Food and Drug Act requires that a poison be so labeled and every informed, intelligent person knows that booze is poison, but it is not so labeled. In fact there is a strong demand being made by leading doctors now that it be so labeled that the public may no longer be hoodwinked into thinking it is a "harmless beverage of moderation."

But the case against beer has long been established. Even if it were as "pure as snow" in its production and distribution good people who love humanity would still oppose it.

"Beer never built a cottage. It never stuffed a hungry little stomach. It never inspired a kiss of purity. It never planted a garden or sent a happy little girl to swing upon the gate in anticipation of father's return. It never made a



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## Quotations on The Holy Spirit

(Continued from page one)

surrender to God before there was time to pray, but how many there are who know that their first definite baptism with the Holy Spirit came while they were on their knees or faces before God, alone or in company with others, and who again and again since that have been filled with the Holy Spirit in the place of prayer!"—from "How to Pray" by R. A. Torrey.

D. L. Moody

"We must have the Spirit of God resting upon us, and then we will have something that gives the victory over the world, the flesh, and the devil; something that gives the victory over our tempers, over our conceits, and over every other evil, and when we can trample these sins under our feet, then people will come to us and say, 'How did you get it? I need this power; you have something that I haven't got; I want it.' Oh, may God show us this truth. Have we been toiling all night? Let us throw the net on the right side; let us ask God to forgive our sins, and anoint us with power from on high."

\*\*\*

"What! you say. What, the world perishing and men dying! Shall I wait? Do what God tells you. There is no use running before you are sent; there is no use in attempting to do God's work without God's power. A man working without this unction, a man working without this anointing, a man working without the Holy Ghost upon him is losing his time after all. So we are not going to lose anything if we tarry till we get this power. That is the object of true service, to wait on God, to tarry until we receive this power for witnessbearing."

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May that Spirit come upon us; let that be our prayer in our family altars and in our closets! Let us cry mightily to God that we may have a double portion of the Holy Spirit."—from "Secret Power," by D. L. Moody.

Charles G. Finney

"Every step of progress in the Christian life is taken by a fresh and fuller appropriation of Christ by faith, a fuller baptism of the Holy Spirit."... "As we are more and more emptied of all self-dependence, and as by faith we secure deeper and deeper baptisms of the Holy Ghost, and put on the Lord Jesus Christ more thoroughly, by just so much faster do we grow in the favour of God... You must pray in faith for the Holy Spirit. At every forward step in your progress you must have a fresh anointing of the Holy Spirit through faith."—from *Lectures on Revivals*, by Charles G. Finney.

Dr. L. R. Scarborough

"The Holy Spirit is described as God's baptizer of His people."... "Water baptism... also prophesies the necessity of the other baptism that we ought to receive, the baptism of power."

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"Power is conditioned by prayer."... "Pray the prayer, claim the promise, accept and use the power."—from "Endued to Win" by Dr. L. R. Scarborough.

Charles H. Spurgeon

"If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, 'God have mercy on us!' If you ministers have not the Spirit of God, you had better not preach, and you people had better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way; you are as a tree bearing no fruit standing where another fruitful tree might grow. This is a solemn work; the Holy Spirit or nothing, and worse than nothing. Death and condemnation to a church that is not yearning after the spirit, and crying and groaning until the Spirit has wrought mightily in her midst. He is here; He has never gone back since He descended at Pentecost. He is greivd and vexed, for He is peculiarly jealous and sensitive."

(Continued on page four)

## PRAYING FOR HEALING

(Continued from page two)

out many devils, and anointed with oil many that were sick, and healed them." However, in many, many other cases of healing in the New Testament there is no mention of anointing with oil.

Anointing with oil is sometimes a help to our faith. It reminds us that the Spirit of God dwells in the body of the sick Christian. Thus, to do just what the Scripture suggests by anointing the sick with oil, we are encouraged to expect His blessing; and we make it more real to ourselves that God has invited us to pray for the healing of the sick. But whether we use oil or do not, it is the prayer of faith that saves the sick. In the Bible there is no mention of anybody's anointing with oil, except elders of the churches. But any Christian has a right to pray for his own healing or for the healing of a friend or loved one.

Modern evangelists who have so-called "divine healing services," and say that it is always God's will to heal the sick, often lay the blame for their failures on those who come to be healed. A poor sick person comes to be prayed for, the evangelist announces that it is God's will to heal this person and to restore him to perfect health, always, and then when the disappointed sick person is not healed, the evangelist disclaims all responsibility and says that the sick person simply did not have faith in God or that some other sin was in the way. But note here that it is the faith of those who do the praying that settles the matter! "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." If the professional divine healers, who go about teaching that it is God's will to heal every sick Christian, are right; then these divine healers must be great rascals, for they do not pray the prayer of faith in such a multitude of cases, and the sick person is not healed. And in every case they are to blame, if it is really true that it is God's will to heal every sick person. No, it is not always God's will to heal the sick; but when the elders are called on to pray, then it is their faith that will guarantee the healing of the sick.

Of course, individual Christians may pray for themselves, and it may be that both the sick person and his friends alike join in prayer and join in faith.

Now faith is a gift of God. Romans 12:6 says, "Having then gifts differing according to the grace that is given to us, whether proph-

ecy, let us prophesy according to the proportion of faith." And I Corinthians 12:8, 9 says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit." The Holy Spirit gives faith. When God's Word has a plain promise to us, it would be sin not to believe the promise and risk God. For example, every lost person can instantly trust Christ and be saved. But about an individual problem, not covered by a great and general promise in the Bible, we must depend upon the Holy Spirit to show us the will of God. If God's Holy Spirit gives us faith for healing, then our prayer for healing will be answered. But if it is not God's will to heal, and if God's Holy Spirit does not give us any assurance that it is the will of God, then all of our will power will not create faith. Where God gives the faith, God does the healing. Where God is not pleased to heal in a particular case, He will not give faith for healing.

Faith is not an emotion, but it is simply a resting upon the revealed will of God, whether that will of God is revealed in His Word, or by revelation of the Spirit. Sometimes people say they have faith when they are depending upon the word of the preacher. Sometimes people say they have faith when, like Christian Scientists, or like mind healers, they have said over and over to themselves that they are well, or that they are getting better every day, etc., until they almost make themselves believe it. But mental suggestion, hypnotism, psychology are entirely different from faith in God. When we know that we are asking according to the will of God as revealed in His Word, and the Holy Spirit makes us sure that it is His will to do the thing we ask, then we have God-given faith. And in such cases we can claim the answer and expect it. "The prayer of faith shall save the sick, and the Lord shall raise him up."

(To Be Continued)

(This article is from the chapter *Prayer for Healing*, which is part of a book the editor is preparing on Prayer.)

## A Flood of Letters Endorse "America Gets Back Her Scrap Iron"

In the December 26 issue of *The Sword of the Lord* the editor had a message on "America Gets Back Her Scrap Iron," in which I discussed the theme that nations, like individuals, reap what they sow, and are subject to the punishment of a righteous God for their sins. The response by mail indicates it is one of the most popular the editor has published in some time. We prize a letter from Dr. Robert H. Glover, home director for North America of the China Inland Mission, with headquarters at Philadelphia. Dr. Glover said:

"My dear Dr. Rice:

"I feel that I want to express to you my warm appreciation of your article entitled 'America Gets Back Her Scrap Iron' which appears in the December 26 issue of *The Sword of the Lord*. You have certainly stated the actual facts plainly and forcefully, and I hope your statement will impress the nation's leaders at Washington as well as her people generally.

"I was one of many who more than once wrote President Roosevelt, Secretary of State Hull, and leading members of the Senate and House of Representatives, protesting against America's guilty partnership with Japan in her unjustifiable and cruel war with China, and appealing for an embargo upon the shipment of further war materials to Japan. What I personally witnessed and learned of Japan's horrible barbarities in China during my last visit over there three years ago stirred me deeply, and I felt that I could not have a restful conscience without registering my protest and appeal with the government at Washington. Like oth-

## From A Christian Soldier to His Mother

December 7, 1941

Camp Callan

(Near San Diego, Cal.)

Dear Mother:

Because you may be anxious about me I am writing this letter to you tonight at the close of a day which has been marked because of the great catastrophe which has taken place. We are at war now, but this is no greater cause for you to be worried about me than ever before. Circumstances are greatly different, but the same God who controlled the affairs of the world in all the years past, is still in absolute control of the destinies of our country and the men who defend its liberty.... not a far off God, but One who is close and dear to those who seek the shelter of His care and One whose Spirit gives inward peace and confidence when all around is confusion and distrust.

This early afternoon I was in San Diego when the call came for all service men to report to their respective camps. Indeed I was very much surprised to learn of this and with all the other service men came right out to camp to be in readiness for anything which might come up. I have noticed that outside the camp there is much more activity than inside. The streets of San Diego are crowded with civilians who are wolfing up all the war news, but on the post here, I spent some time at the PX drinking milk shakes and eating cookies and talking with fellows who although they are beginning to realize the uncertainty which is ahead still have that same calmness which marked them when the first extension of the time of service came.

Yesterday the order came thru for my transfer to the east coast and the date of transfer would give me time to stop off at home. Tomorrow I will inquire at headquarters to see if anything might have come up that would keep me here until after Christmas, but I am quite sure now that I will be home for at least a few days.

Do not be worried, Mother, but be confident in the workings of the Lord for all that I have and am are in His care.

Love to all,  
Karl

(This letter is from Karl Monson to his mother, Mrs. A. T. Monson, 208 W. Madison, Wheaton, Illinois, who kindly allowed us to publish it. He is a graduate of Wheaton College, a noble young Christian. Thank God a Christian is safe anywhere in the will of God, and can have perfect peace.)

ers, I pointed out not only the missionary and humanitarian aspects of the matter, but the political as well, and warned our country's leaders that they were arming one of their worst potential enemies, and that the prospect was that Japan would sooner or later strike back at America with the weapons supplied her from this country. This is what has now actually taken place, although, of course, for diplomatic reasons nothing is said about it in government circles. As you well say, America is now united in our war effort, but this unity is now based on self-interest rather than godly principle.

"Your article is most pertinent and timely, and I heartily endorse it, and venture to suggest your sending copies of it to the President, the Secretary of State, and perhaps some of the other political leaders at Washington. It may perhaps be a question whether such copies will actually reach them, but we can hope and pray that they will, and that the article will speak to their consciences and influence them to recognize the solemn truth, which you emphasize, that God is still the God of nations, and that He must and will deal with them according to their attitude toward His laws and their actions toward aggressor nations and defenseless peoples who are their victims."

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## Moody Conference Begins February 2

Charles E. Fuller, of the Old-Fashioned Revival Hour; Bishop William Culbertson, of the New York and Philadelphia Synod of the Reformed Episcopal Church, and Dr. Robert G. Lee, pastor of the Bellevue Baptist Church of Memphis, Tennessee, are scheduled for the Founder's Week Conference at Moody Bible Institute, February 2-8. In addition to these, more than thirty speakers will gather for this mid-winter Bible Conference at the Chicago Bible School, according to Dr. Will H. Houghton, its president.

This conference, commemorating the birth of Dwight L. Moody, famous evangelist of nineteenth century Moody-Sankey fame, will be held in the Institute's Torrey-Gray Auditorium and, evenings, at Moody Memorial Church, which was also founded by Moody.

Dr. Carl Armerding, of the Institute Extension staff; James E. Bennet, New York lawyer, and Rev. William Allen Dean, pastor in Philadelphia, are also scheduled. Others who will speak are Dr. Will H. Houghton, Dr. H. A. Ironside, Dr. Daniel Iverson, Dr. Harold S. Laird, Rev. Roy L. Laurin, Dr. Harold J. Ockenga, Rev. J. A. Plainfield, Dr. Max I. Reich, Dr. Harry Rimmer, Dr. Wilbur M. Smith, Dr. Ernest M. Wadsworth, and C. Stacey Woods.

A number of missionaries are expected to join these speakers in a serious discussion of America's God-given opportunity for revival today.

## Wine in Italy

It is sometimes alleged that there are no evil results of alcoholism in wine drinking countries, such as Italy. This is not so. The latest official figures for Italy were published in Rome in 1933, and referred to the years 1926-1928. There were then 99,738 men and 86,963 women under institutional care for mental disorders, and the first admissions were 28,493 and 21,690 respectively. First admissions for acute alcoholism and delirium tremens for the three years were 1,203, 912, and 920—a total of 3,035. For chronic alcoholic psychosis they were 337, 358 and 300, a total of 995. The total for alcoholism was thus 4,030. Alcoholism was the highest single cause of first admissions.

The immediate personal history was investigated in 12,327 cases, and of these the prime factor in the disease was alcoholism in 4,309 cases, i. e., 35 per cent; syphilis in 2,086 cases, or 16.9 per cent; intoxication by cocaine, morphia or other poisons, 308 cases, or 2.5 per cent, says an exchange.

(From *The National Voice*, October 30, 1941.)

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## The Dance

(Continued from page one)

else and then with somebody else. You do that hour after hour, with the closest possible contact with the human body, in the sight of other people, no daylight at all between you. Yes, you dance so close together (I have been to see) that the girl's dress works up above her knees. Often people at the dance kiss each other, put their cheeks against cheeks, with heated flush on their faces. They say things they wouldn't otherwise say, use language they otherwise do not use—and that goes on. Men go on with that hour after hour, changing from one girl to another. Somebody says, "Brother Rice, I do not have bad thoughts when I dance." I say you are a dirty liar, and you know it!

The best woman in this audience tonight, a woman true to her family, true to her husband or a clean, modest girl, a Sunday School teacher, a praying Christian woman—take that woman and the best man here tonight, a clean man, true to his wife, an honorable Christian gentleman, a praying Christian, a soul-winning man—put the two together, not married to each other, put their arms around each other just the way that people do every day in the modern dance—let the girl be dressed as they are at the dance—just let them go on with that—and I don't care who they are, their natures will be inflamed with desire, with lust. That will happen with any normally developed man and woman. There is one thing wrong with the modern dance. This is one thing that is terrible about it. *It is the breeder and mother of lust!* Nobody goes long—I think innocent people start out to dance and the girls sometimes don't know what it is that makes it appeal to them. With women sometimes the sex nerves are not quite as definitely centralized as they are with men. God made man to be the pursuer—some way women don't understand quite as quickly about that, perhaps. Nobody here can deny it, that nobody goes long in the dance, nobody goes on and dances, no moral man, no moral woman can go on with the dance, without arousing the lustful passions. The dance can't go on long without that, and you know it. You say that is so with some kind of folks. No, that is true of every kind of folks who dance. It is terrible, inflaming, and the dance is designed and intended for that. It is made that way on purpose.

That is what they invent new dances for. They call one "bunny hug." Others are named after animal functions. They are named after beastly functions and patterned after animals in the jungles. The dance is the mother of lust. No honest man or woman here will deny it. That is the reason why again and again I have seen girls who danced, after a while meet good men, get married, love their

husbands, and quit their dancing. Married women know what is wrong with the dance, and good women don't want to inflame that passion toward some other man beside their husbands. God knows you ought not. I do not fear denial. No honest preacher can fail to declare that the modern dance is the mother of lust.

### A Scripture Against the Dance

Somebody said, "Brother Rice, what Scripture is there against the dance, some definite Scripture?" Turn to Matt. 5:27-28. These words are from the mouth of the Lord Jesus Christ Himself. Here is what Jesus said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

"Already in his heart." That is what's wrong with the modern dance. If men go on, if women go on long with the modern dance, they will commit adultery in their hearts. I do not say every woman who dances is indecent. I do not believe that. I know that is not so. But I do say that every man who dances puts himself in terrible temptation. Every woman who dances puts herself in a terribly embarrassing and tempting position. If she goes long with that, she will break down what moral fiber she has, what strength she has. Every dancing woman endangers her virtue.

The Chicago Vice Commission, a good many years ago, started out to find the cause of girls going wrong. Jane Addams, who died recently, was on that Vice Commission, I believe. The chief of police was on it, also. They asked why so many girls were going wrong. They talked to three hundred prostitute girls in Chicago and asked, "What led you wrong, what led you to become such a sinner, what led you to become what you are today, a scarlet woman?" Eighty-five per cent of them (that would be all of the three hundred except forty-five) said, "My first step wrong was caused by the modern dance." I tell you frankly, my friend, the dance itself is lustful and lust provoking, and the mother of lust.

### A Dying Girl of the Street Asks, "Am I Any Worse Than Society Girls Who Dance?"

How well I remember when I preached one time on the street in Fort Worth, when I was in the Seminary. We took that big Nash truck and Seminary students and had a service on the street at the corner of Tenth and Main. Someone, either Brother McMurray or I, had some word to say about the dance. A young woman, a nurse, spoke to my wife. "I have a story to tell you. Perhaps you will tell Brother Rice." She told my wife this story: "I am a nurse in the City-County Hospital here in Fort Worth. A young woman there is dying with a venereal disease. She called me the other day and said, 'Nurse, you say I can't live long.' This girl dying in the City-County Hospital in Fort Worth, this seventeen-year-old girl with venereal disease brought on by sin, of course, said to me, 'Nurse, I know I have done wrong. I know I have sinned. I don't try to excuse myself. I have got to meet God pretty soon. Nurse, do you really believe I am so bad?' The nurse said, 'Of course, that is a terrible sin.' But this girl said, 'Nurse, do you think it is any worse for me? I went on and plied my trade to make a living. Nurse, do you think it is any worse for me than for these society girls who had their dances until after midnight and the latter part of the night men came down to see me?' And the nurse said, 'I didn't know what to tell her. I didn't know what to say.' Yes, I think she was worse. That is, probably she knew she was doing more harm, but actually the women who danced and inflamed the men were guilty of the same sin, and every such night God booked them up as adulteresses and scarlet women, because Jesus Himself said that 'whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' That is the Word of God. Certainly those who inspire the lust are equally guilty. Brother, put that down!"

(From *What's Wrong with the Dance*, by Evangelist John R. Rice.)

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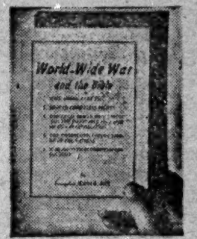
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